S. Marks via Umtali.
S. Africa.
Jan 1. 1898.

Photo in Blue from R p 116-7
Kaffraria VI p 308

5A18
1227

My dear Mr Tucker.

As you know, the greater part of the last year I have been in England, so that my report must be taken up rather with general matters, than with any detailed account of the work.

One important matter has at length been settled, the site of the Cathedral, Mt Silk. This has been a most point for years: the iron building which has acted as Pro Cathedral for the last 20 years, was built on the mission land: adjoining the township of Umtata and in the township. Here all the offices, the town residences, have been our head quarters.

The land in, considering it is part of the township, is a large piece, about 160 acres, and as Umtata is a growing place and is the head quarters of the Government of the country, as well as the centre of trade, our piece of land, to which we have title, will be more and more valuable.

But, in spite of this, the conviction has been growing upon me, and others, for years that this is not the proper site for the Cathedral of the Diocese. The land is on one side, it is not central, and the occupying one bend of the river Umtata, it can never

S. Marks via Umtata
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5A 18
1227

My dear Mr Tucker.

As you know, the greater part of the last year I have been in England, so that my report must be taken up rather with generalities, than with any detailed account of the work

One important matter has at length been settled, the site of the Cathedral, that is to be. This has been a most point for years: the new building which has acted as Pro Cathedral for the last 20 years, was built on the mission land, adjoining the township of Umtata and indeed forming a part of the township. Here Bishop Callaway settled, and built the College, and the various other houses, which form the Mission, included, and it has ever since been our head quarters

The land in, considering it is part of the township, is a large piece, about 160 acres, and as Umtata is a growing place and is the head quarters of the Government of the country, as well as the centre of trade, our piece of land, to which we have a title, will be more and more valuable

But, in spite of this, the conviction has been growing upon me and others, for years that this is not the proper site for the Cathedral of the Diocese: the land is on one side, it is not central, and the occupying one bend of the river Umtata, it can never

becomes so. The Pro Cathedral has never been anything more than the College Chapel for the boys and young men of our college, which is open with reverence on the mission, and a mission church for the servants in the town. So that neither for natives nor White people is it a good site. It does not occupy a position of dignity in respect of either section of our community and I for one, felt that I could not sanction the expenditure of a large sum of money on a permanent Cathedral to be built there.

Umtata itself is no doubt the centre of the Diocese, geographically it is so, and it is the seat of government and the most growing place in the territories, so that the only alternative was to find a central site in the town, and in the midst of the European population.

A certain amount of race jealousy was excited when it was proposed. And this was natural. The natives thought that the Cathedral was to be taken from them and made a White Cathedral. Of course we do not wish it for exclusively belonging to either race, but that it should be the place where race prejudice should be laid aside, and where all can meet and worship God. And this I trust it will be on the site which we have secured, at a considerable expense, in a very prominent position in the town. Of course the language difficulty comes in, and no doubt the ordinary, the greater number of and the best attended, of the services held will be the English language but there will always be native services, a native Priest is to be on the Cathedral staff of Clergy, and special occasions will see scenes of all colours meeting to worship God in the

Services of the Church and to consult there in Synod and Conference. I am entirely satisfied with the man. The English girls School which I built at once adjoining the Cathedral. It is essential that it should be in the town itself. The College will remain on the mission.

Bull

Portland, both Sed and first have their missionaries; at S Barnabas Mr Pearce late of St Giles' Edinburgh takes the place of Dr Sutton (it had temporarily filled by Rev P.W.E. Williams) he goes to work with a strength as he was 3 or 4 months with Dr Sutton and learned to love the work under his guidance, may be his many years be many on the work begun so well. Mr Hornby late of Nunhead in South London, where he had the charge of the Cheltenham College mission, is now in Eastern Portland and has his work cut out for him, he will want a stronger staff as time goes on, if he is really to make the Church a power in that great country. So after 10 years of effort, we seem really to have made our start in Portland the thin end of the wedge seems fairly entered, and I trust it will not jump back, when driven, as wedges do sometimes.

But again I have to say it, the great anxiety we have, and we all feel it, is the making our Christianity more and more real and vigorous; we have the field more and more broken up year by year, but the quality of the work does not as great as we desired; we want to see more of the effect of the Holy Spirit on the lives of the people, and of the love of God in their hearts. And this we will do if so God will it.

4.

For this we want more native workers and more native clergy, to deal with the people; considering the number, and especially the scattered native way of living of the people, the very difficult we have not half enough for our own even diocese; for the influence is divided so much, the opportunities of touching the people, and of the means of keeping in touch with them, are much too few.

Indeed we have plenty of work before us, our native workers are wise now for the use among them of some of the methods common in England for the quickening of the spiritual life, the sharpening of the conscience, and making them realize our relations to God more clearly; such as quiet days for prayer and meditation; methods very necessary for the bringing our ministry to bear upon the people. A holy, prayerful life here as everywhere tells very wonderfully.

Our training college for teachers is now getting into full swing, and is giving a fair amount of satisfaction, I think, to the Government, who have insisted upon the scheme: a scheme by which as you will remember our Kaffir "Institution" has been promoted to the rank of a "Normal College".

A similar school for girls is now in existence at all Saints Mission - and both the institutions keep up their numbers, in spite of the poverty induced on all classes by the Rinderpest.

The bountiful Marriott Bequest, and other gifts, have made our Church builders busy all over the Diocese; and not only Churches

1235

but school meetings too are being planned and started.

And let me add one thing which will encourage perhaps friends at home, quite as much as it encourages us, that the value of mission work seems to begin to be appreciated as a power for good by people out here. One or two signs of this have come to my notice since my return from England. A. M. Vigouroux, Cable passed through Umtata; he had been sent out to study social questions, and especially the Labour Question, by the Musée Social of Paris. He touched in S Africa, on his way to Australia and found as he told me, that the Labour question with us, was synonymous with the native question. He said he was warned that his journey would not be productive of much result, as no two persons agreed about the Natives, their progress, intelligence or capabilities. But he said when he came amongst people who knew the Natives intimately, such as magistrates and missionaries he found a remarkable consensus of opinion on these points - If you consider what that implies, the opinion is a remark in his direction.

Mr Vigouroux was viewing the whole question from a scientific stand point; & of his being a shrewd man there can be no doubt, he did not touch upon Religion, and I have no idea what his views on that subject, might.

The other piece of evidence bearing in the same direction which is in my mind, was the vehement remark made by a Kaffir trader

Trades, who on something a good deal an-
insults offered him by some wild Kaffir
young Lads, who persisted in taunting the
vicinity of his skip, and frowning and
insulting quiet folk. He said "Ken Lastes
Lads men are no good, they go on in the
old groove, and cannot strike out any
thing fresh for the benefit of the country:
now a "school man" (as the Christians are
commonly called) is some good." No doubt
he was thinking of a very remarkable man
a Seaman, who lately died in that neighbourhood, who
was a remarkable instance of the power
of Christianity in leading these people on to
better things. His remark the sarcasm
of which was plain enough from the
vehemence of his tone, is again, instructive -

Duncan
My dear old Jacko.
Yours heartily
Brantsky
Bishop of Natal.

555

C

Rhodes House
MSS. Afr. s. 312

1239

R/1C

S. Mark's
S. africa
1 Jan 1898.

To the Rev.
The Secretary, S.P.G.

My dear Sir

In answer to your circular of October last, I beg to request that the full grant made for this Diocese by the Society, last May, may be given for next year 1899.

The Schedule referred to is in the hands of the Diocesan Secretary, Canon Goldwin, at Umtata; he is following it in, and it will give you a detailed report of the various works, supported wholly or in part, by the Society; it will be posted by this mail if it has not gone already.

My own more general report, I shall endeavour to post also by this mail.

I am
My dear Sir
Yours very truly
Bransby Key
Bishop of St John's

[Rev. Mr. Williams is already on the Society's list.

Conf. 7

Society for the Propagation of the Gospel in Foreign Parts,

19 DELAHAY STREET, WESTMINSTER.

1241

APPLICATION SCHEDULE.

(APPOINTMENT OF MISSIONARIES.)

Diocese of S Johns Kaffraria

(The following form has been drawn up to facilitate the appointment of Missionaries on the Society's List, in accordance with Regulation 4.)

Regulation 4.—When a Missionary, not having been sent by the Society from this country [England], is proposed to be placed on the Society's list, the following particulars are to be sent to the Society:—(1) Name of the Missionary, and when and by whom Ordained. (2) Age. (3) Where educated. (4) Where, and in what work engaged during the last three years. (5) Married or Single.—Number of children. (6) References to Clergymen and others in this country to whom he may be known. (7) Proof of his competency to teach in any vernacular language required in his Mission. (8) Name of the Mission for which he is proposed. (9) Any other particulars which may assist the Society to form a correct judgment on the case.

Name of the Missionary, and when and by whom Ordained.	(*Name in full*) Price William Evan Williams Ordained DEACON in the year 1882 by „ PRIEST in the year 1883 by
Age	39.
Where educated	S. Johns College Hurstpierpoint. Sussex. Exeter College. Oxford.
Where, and in what work engaged during the last three years	this Diocese since Jan/97 previously curate of S Johns. Red Lion Square S. Saviours Cathedral. Southwark. London
Married or Single. Number of children	Single

[OVER.

(6.) References to Clergymen and others in this country to whom he may be known

Rev. E. C. Corey. Vicar S. Johns Red Lion Sq. W.C.

Rev. A. B. Sharpe. S. Peters Vauxhall Sq.

Right Rev. Lord Bishop of Natal.

(7.) Proof of his competency to teach in any vernacular language required in his Mission

accustomed to Native Services in Natal.

(8.) Name of the Mission for which he is proposed

S. Barnabas Mission Mlengana. Pondoland

(9.) Any other particulars which may assist the Society to form a correct judgment on the case.

39.

Signature of the Bishop, or of the person acting for the Bishop

Date 10 March 1898

C Rha

Kaffraria
02. f. 1

Uganda
-aphil 1243 1/11

1939 June 24. 1898.

My dear Mr Tucker.

I write to thank the Society for the munificent grant, that has again been made to this Diocese.

Since I returned from England there are sufficient proofs that the work is rapidly increasing; demands are constantly being made for more workers in heathen districts; and in the native church we are now more than ever reminded of this, by the difficulty we find more and more in growing the sacraments to our people; a demand we can use to meet, only by means of more native priests. However faithful the existing clergy may be, and I think it would be hard to find a more hard-working band of men, still many people no doubt fall sick and die, before notice can be given to the clergy, and the sacraments be brought; so wide are the districts through which most of our parochial clergy exercise their calling; yes the cry is more and more for native clergy, especially priests.

And yet as I ventured to impress upon the friends of the Society last year, we have both most careful, the responsibility we incur in advancing men to the priesthood, is very great.

our present ministry, consists of men faithful to the Church, I believe, they are bound to her by ties of faith and love, made fast to the one Body, by those bonds; but ever there looms, or seems to loom, the danger which the Apostle Paul saw, when he spoke to the Ephesians of the 'men who should arise from themselves, speaking perverse things, to draw away the disciples after them' of whom S. Peter wrote later when he said 'there should be false teachers who would bring in destructive heresies'. These words assume a reality in the young church of S. Africa which perhaps you do not realise in England.

In the Christian body around us these forebodings are assuming a tangible shape*; and although we have been hitherto exempt from such a falling away, for I believe the Church has a very stronghold over her children, we cannot be too careful, that as we build, our home should so "grow" fitly framed and knit together, through that which every joint

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* Two bodies have come into existence, which have taken away from the European Nonconformist churches. one the 'Tile' following, and probably to be absorbed by the 'Ethiopean church', which has a 'Bishop' from the Episcopal Methodist Church of America, it is purely for for coloured people, and it is believed gaining adherents rapidly in the Transvaal especially.

supplieth, according to the working in due measure of each several part", makes "the increase of the Body, unto the building up of itself in love." (Ephesians, R.V.)

Scale

These words seem so apt to the subject, that I may be pardoned the quotation of the familiar words, for they seem to bear a fresh meaning in our work.

As I think of the flock, which I (seem to) know so well, scattered as it is, over the thousand hills and valleys of this the land of our inheritance, it seems full of all sorts of potentialities, possibilities of saints, possibilities of gracious workers, and, of devilish enemies of civilization spreads, and it is bound to spread - unbalanced by the presence of Christ.

So we are very careful; and are trying to develope a well trained ministry, strong in faith in God, and in love for His Church. And [illegible] object is more before our mind, than the College per se, than the training of young men for the Ministry.

You will be aware of the change which is now taking place on the Staff: Canon

Scudamore

has accepted a post of the same kind in Natal. the training of men for the ministry a work for which his experience here among us has fitted him admirably. we shall miss him very much and it is now my task to find work up this, and the training College for schoolmasters, a government institution, is partially supported by Government, but our purely church line. Dr Sutton is coming back next year to take the directly Theological work. From what I have said above you will see how important, and at the same time how anxious a work this is.

Now here on another subject: that of Church building. our native church has now grown to such proportions that we see the necessity of larger buildings than have existed hitherto, that the people may realize a little more the dignity of worship. Each parish might have its mother church: capable of holding 500 or more people: and built of the same materials that we build with at home; but with rough solid stone work and wooden pillars supporting the main roof with aisles. Such a church we have just completed in Western Pondoland

[at S. Barnabas started by S. Sutton in 1893. and now carried on by Rev. Sutter Pressley, lately from Edinburgh. 125 | 125]

You must consider yourself responsible if my request are large: for you know you told me, when you informed me of the munificent grant made to us from Marriott fund: that if I wanted more I knew where to come. or word to that effect. well I do want.

1. I want £300 for S Cuthberts Church: which is a building of more than usual ambition Estd stone, with stone pillars. it will cost I think £1000. Canon Callaway is carrying on the work; S Cuthberts + is where I was in boyhood. I sold district, amongst Pendarvise, where I went in 1865. it will hold when complete 600 or 700. it will be the finest nature church in the Province, it is already some feet up, from the ground.

2 I want £300 for a native church in Kokstad, they are very desirous of one and the English churchwarden has undertaken to raise about it; they will help to some extent; there two

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× S. Cuthberts was the new site begun in 1883 S. Augustines was where I went first. I pitch away.

I showed like these two rooms, soon. 1253

3. I want very much a Church such as I have described above for the Butterworth district; where there is a very large number of Churchmen; to be erected at a station called S. Matthews, or some other central place— I ask £450 for them.

4. a Native chapel to be erected in the town of Umtata, to cost £300. for mission services, for the heathen who resort here for work. our present church on the mission is not of the kraal. I ask £300 for this.

5. a similar church to 3. for Rev Peter Maseko's district, the part of Tembuland now in S. Marks parish, but soon to be cut off: £450 is asked for them.

6. a church for Clydesdale. £400. This has been a want for many years.

This is a large order, I do not of course expect that all these should come in one or even in two years. But I ask you to put these wants down, that they may be met gradually, as you transact your way. I ask for them all of them very earnestly: and I remain

Yours truly.

Bramley-Key

Bishop of S. John's

Uintah
30 December 1898.

Dear W. Tucker,

In addition to my more official report, allow me to add a few words on one or two subjects.

First let me urge the necessity of making it £200 which will now at the end of '99 fall as a source of income, it would be very serious now when the work is so prosperous and so promising, to have to retire from any of it.

Also let me bring to your notice the conclusion of a painful episode in my life, that of the severance of Rev J. O. Oxland from the service of the Church; and

all that has followed upon it.

When last I felt it my duty to remove from the charge of Clydesdale, he brought a claim against the Diocese for compensation for improvements with mission for £5 Although the claim was manifestly trumped up, he was foolish enough to go to law and gained £25 a part of a claim for £50, on insufficient notice of 3 instead of 6 months. The legal expenses have cost us over £ This is a matter which cannot be made public, and happily little or no notice has been taken of it by the Press: as Mr Adams character is pretty well known - and one good thing resulted from the affair, viz that as an ordained it will be impossible for him to obtain

ence from the Bishop of Natal as those
ne he is now living; as 2 or 3 very shady
ters have been brought to light by the claim
iade upon us.

we could be assisted in any way to
et this heavy expense, I should be very
ankful, as otherwise it will be a drag
n our income for 2 or 3 years to come.

Believe me
My dear W Tucker
Yours very truly
J Grahamstown
Bishop of S. John Kaffraria.

all that

Diocese of St. John Kaffraria

United S Africa

5 December 1898.

Kaffraria 9/2 p 6

4455
99

1259

My dear Mr Tucker.

In answer to your Circular of letter last, I would request that a similar amount be granted for 1900 to that given for the coming year (1899) viz: £350 and £100 for an additional clergyman. as drawn in 1898.

= £3630.

I would further ask that inasmuch as the grant of £1000 made in 1894 will end in Dec. 1899. the last £200 being payable during that year. that provision may be made by the Society if possible, or otherwise there will be a deficiency, in our incomes the salaries of some of our workers.

I would call the attention of the Society to the increase in the sums contributed locally, and to the decrease of money collected in England as special funds. This will be seen in the accompanying returns.

Also in the same return will be noted a very considerable increase in the number of communicants. The number given does not really even fairly represent the actual total; the points which have sent in no returns, would safely more than 1000

1261

I hardly know where to begin in attempting to give anything like a general sketch of the work of the Diocese.

1261

The work recently taken up in Pondoland east and west is going on satisfactorily, under the Rev P. D. Hornby and the Rev. Sutter Pressler. While next year we are beginning to take up a fresh work at an old centre, at St Pauls Mission near Matatiele, once occupied by the Rev C.D. Jonkin. Messrs Bulwer and Bishop will begin there early in '99. and will be able to be a great help to Mr Green whose health is by no means satisfactory, as well as visiting a number of Europeans farmers under Mr Drakensberg up to the Natal border.

Our five Native Priests deserve some special notice, every one of them is doing excellent work, which in two cases is telling upon their health. The Rev. Stephen Baugela who takes care of the native congregations in the Parish of St Peters Butterworth, has had to take rest by order of the doctor though he has gone at the urgent request of his people to give them their Christmas Services, a step hardly justified by the state of his health. His home, where his family resides, is at Tsolo

1951

100 miles from his Parish.

The Rev P.K. Mariza is just as energetic and ~~true~~ untiring as ever. Archdeacon Coates asks him to take over the charge of the Tongolene part of the Parish x. Lia

The Rev John Xaba has a wide and difficult area in Zululand, among a heathen population; where many hopeful openings are being taken up; the people, Zulus, are showing signs of being roused out of their old heathen apathy.

The Rev Luke Damane of Umtyuza with Rev A. Cross, is doing an excellent work among the Fingoes of Tsolo. The Rev Jacob Manelle is continuing to work quietly and steadily at Emmaus near Cala. The native congregations with whom he ministers have been ~~deserted~~ cut off from the vicinity of Bellahs, and attached to that of Cala.

Of the Native Deacons 10 in number, it would be perhaps invidious to select any as especially deserving of praise, the Rev Philip Lobese has a very wide and important work under the Rev A-O. Warner, who being new to the work has to learn it, and his other native deacons Nkami Jordan and Zach: Maya a great deal of the responsibility of management.

The need of more Native Clergy and Lay workers, is being emphasized by the call made

1263

by made by other dioceses, Mashonaland and Pretoria for assistance.

Our Theological College in abeyance for the present owing to the removal of Rev W.A. Goodwin to Natal, I hope to be able to say more next year, when the Rev A.C. Kettle who succeeds Mr Goodwin has come into residence.

Two men have been ordained to the Diaconate Elijah Mbalo of Umtwalumi; and Sydney Norwegian Bishop of St. Augustines College, the latter is going immediately to Matatiele, and will work with Rev C.E.E. Bulwer at Pauls in that parish.

I subjoin an account of a native conference held last July in Umtata. *

I must apologise for my short letter on this occasion

I remain

honoured

Brother Key

Bishop of Zululand

[* See Annual Report 1898 p 125]

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This Schedule to be sent so as to reach the Society by January 31, 1899, if possible.

ADDRESS:

The Rev. the SECRETARY, S.P.G.,
19 Delahay Street, Westminster, LONDON, S.W.

Diocese of S Johns Kaffraria Date 31 Dec/98

Commissary in England Rev Canon Bramald S Stephens Vicarage Lewisham S.E.

1.	Area of the Diocese (square miles) ...	36000 approx:
2.	Total Population of the Diocese	630000 approx:
3.	Members of the Church of England ...	14640
4.	Communicants	4966
5.	Clergy	34
6.	Parishes or Missions	17

7. Total amount of income in 1898 available for CHURCH PURPOSES in the Diocese, whether derived from:

		Total Income.
(a)	Income of the See, Invested Capital ... Interest ... ... Other sources ...	= £ 500
(b)	Local Endowments for the Clergy, Invested Capital ...	= £ nil
(c)	Local Contributions: 1. Offertory Collections ... 1145-12-6	
	2. Easter Offerings ...	= £ 3111-5-11
	3. Pew Rents ... 1965-12-7	
	4. Other Donations ...	
(d)	Colonial or Imperial Treasury ...	£ nil
(e)	Grant from S.P.G. ...	£ 4030 + 0 0 (incl £50 for Bishop)
(f)	Grant from other Societies in ~~England~~ Scotland ...	£ 1720-19-37 X
(g)	Special Funds raised in England ...	£ 700-7-3 †
(h)	Other Sources ...	£
	GRAND TOTAL ...	£ 10862-12-11

X 610-19-4 sent to particular missions for special objects
† 418-3-2 Do Do Do

8 Missions aided by S.P.G. in 1898, and the date at which each Mission first received the Society's aid	9 Missionaries aided in 1898. IF ANY HAVE DIED OR LEFT PLEASE NOTIFY BELOW, AND GIVE DATE AND PLACE OF DEATH	10 Annual Grant from S.P.G.	11 Income from Local Contributions or Endowment	12 Is there a (1) Parsonage, (2) a Church, (3) both, or (4) neither?	13 Is there a Collection for Missions of S.P.G.?	14* Extent of the Mission in square miles	15* Population	16* Church Members	17* Congregation	18* Communicants	19* Confirmed	20* Baptisms	
S Marks	1854 — Arch Coakes. — Rev P K Maqiya	£420	599-9-5	both				4047		1545	244	455	✓
	— Rev J Manelo. — Rev J Bombela		476-15-11										
All Saints	1860 — Rev Canon Waters	380	168-1-6	"				1140		340	66	108	✓
	— " N Ndeleni												
S Albans	1868 — Rev S J Wallis	200	200-4-5	"				1133		369	125	117	✓
Clydesdale	1872 — Arch Chamberlain	300	35-11-6	"				1340		233	26	77	✓
	— Rev W Gewensa												
S Johns Cathedral & Tembuland	1876 — Rev J Xaba	200	842-2	"				1028		417	141	124	✓
Matatiele	1878 — Rev T W Green	225	150-4-7	"				1048		459	—	195	✓
Kokstad	1878 — Rev J J Adkin	200	376-0-3	Church				674		167	—	144	✓
	" J Lancaster												
Mt Frere	1890 — Rev N Jordaan Rev P Kokwe. Rev L Maya	300	150-9-3	both				no returns owing to changes					
	Rev C E Earle Bulmer temporarily												
	" E O Warner												
S. Cuthberts	1865 — Rev Canon Callaway	175	310-6-2	"				1537		557	19	160	✓
	— " R. G. Ley												
Mt. Ayliff	1888 — Rev E. J. Dixon	50	32-19-5	Church				94		24	-	3	✓
Butterworth	1883 — Rev H. J. Mitchell	200	117-13-9	"				no return					
	— " S Bangela												
Idutywa	1896 — Rev A Cross	125	261-14-0	"				1900		536	90	191	✓
	— " L Damane												
		2495	4280-16-5										

Yes. in all parishes

* The Returns under these heads—14 to 20—may be for the year ending at any time after May 1898.

[TURN OVER

8 Missions aided by S.P.G. in 1898, and the date at which each Mission first received the Society's aid	9 Missionaries aided in 1898. IF ANY HAVE DIED OR LEFT PLEASE NOTIFY BELOW, AND GIVE DATE AND PLACE OF DEATH	10 Annual Grant from S.P.G.	11 Income from Local Contributions or Endowment	12 Is there a (1) Parsonage, (2) a Church, (3) both, or (4) neither?	13 Is there a Collection for Missions of S.P.G.?	14* Extent of the Mission in Square Miles	15* Population	16* Church Members	17* Congregation	18* Communicants	19* Confirmed	20* Baptisms
	(c) Local Contributions: Brought Forward		2486-16-5									
	1. Offertory Collections	2495 00	2364-1-11	both	31 Dec/98	Dio		13941		4646	611	157
Macleas	2. Easter Offerings											
	3. Pew Rents		Rev D H Case									
	4. Other Donations	125	36-18 9	"				209		66		29
Pondoland East			Rev D D Hornby									
	(d) Colonial or Imperial Treasury		" & Mayekiso						no return			
	(e) Grant from S.P.G.	280	16-14 7									
West			Rev S Brosche									
			" & Myovane	1.		36 000						
			& Impey									
	(f) Grant from other Societies in England	400	26-15 9									
Cala			Rev P.W.B. Williams									
	(g) Special Funds raised in England	50	219-4 5	"					return			
S James. Umtata			Rev H A Tudor									
	(h) Other Sources	100	326-15 3	"				428		190	7	21
S Johns College	Rev Patricio Govender											
	Rev Canon Earle Bulmer	250		parsonage					included in cathedral			
		398 0	2989-7-8					14640		4966	628	1677
			3111-5-1									

* The Returns under these heads—14 to 20—may be for the year ending at any time after May 1898.

8 Missions aided by S.P.G. in 1897 which each Mission first received	14* Extent of the Mission in Square Miles	15* Population	16* Church Members	17* Congregation	18* Communicants	19* Confirmed	20* Baptisms
			13941		4646?	611	1574
Macleas			209		66		29
Pondoland &			no return				
			70		63		21
			return				
S James. Un			428+		190	7	21
S Johns Co			34 included in cathedral				
			14640		4966	628	1677

each Mission first received the Society's aid

May 1898.

+4455
99

tive Conference held in Umtata. July 14th. 15th 1898.

F Ayles

1269

Native Conferences are now a rule of the Diocese. and recognised by Synod. They are representative; one member of the Conference can be d in a parish by about every hundred communicants. They are interesting. and very useful as well as being instructive. All Clergy have a right to sit and take part in the proceedings. which are ed on in the native language. an though an interpreter is at hand to ate for the benefit of those unlearned in that tongue.

At the late gathering. the which was held in one of the schoolrooms of the d College. there were present four native Priests. six Deacons and forty laymen. besides some ten European clergy. The laymen chosen from "all sorts and conditions" of men. One was a chief must be communicants. of course) from S Patricks in the parish of lberts. Samuel Nombewu. of the royal house of the Amazizi an old tribe. Here associated with other tribes and called collectively Fingoes. greater number of those present were I suppose catechists and achers: one. the son of an ambitious Fingo headman had been ated in Bonnebloem in Cape Town. and was not backward in giving pinion once or twice.

It would be interesting to give the debate or some portions of them now. The natives are. it is well known, excellent debaters, and in atter of their powers of speech. as in many other matters. one has to one's judgment a good deal, on coming amongst them. and becoming ar with them. They are not given to oratory, in the rhetorical of the word; they - at any rate our native tribes - are not in the

making long speeches. They often open with a few sentences of
hat unnecessary self-depreciation, but the matter of the speech is
lly simply and clearly stated. Their arguments are often
ult to grasp, and they rest their conclusions very largely on
ive, and insufficient premises. But the freshness of what they
and the novelty of many of their positions, makes a native debate
interesting. And certainly, it is true, that they come as a rule to
correct conclusions, even if they arrive at them by a rather circuitous
. And what ~~this~~ is true, generally, of their debates, was exemplified
he present occasion.

Their own debates, which are held on the "inkundla" (i.e. the space
ont of the cattle-fold) of the chief, are carried on, of course, without
ules, and without regular propositions or seconding. The chief
pens the debate, stating what he has called the meeting for, and he
up as he chooses, either taking the view of the majority, or silencing
by his own questions; for while every man, as a freeman, has the right to
in the council, they know when silence is admirable, though at the same
we constantly have the experience of men of position putting strongly before
chief" very wholesome truths when occasion requires.

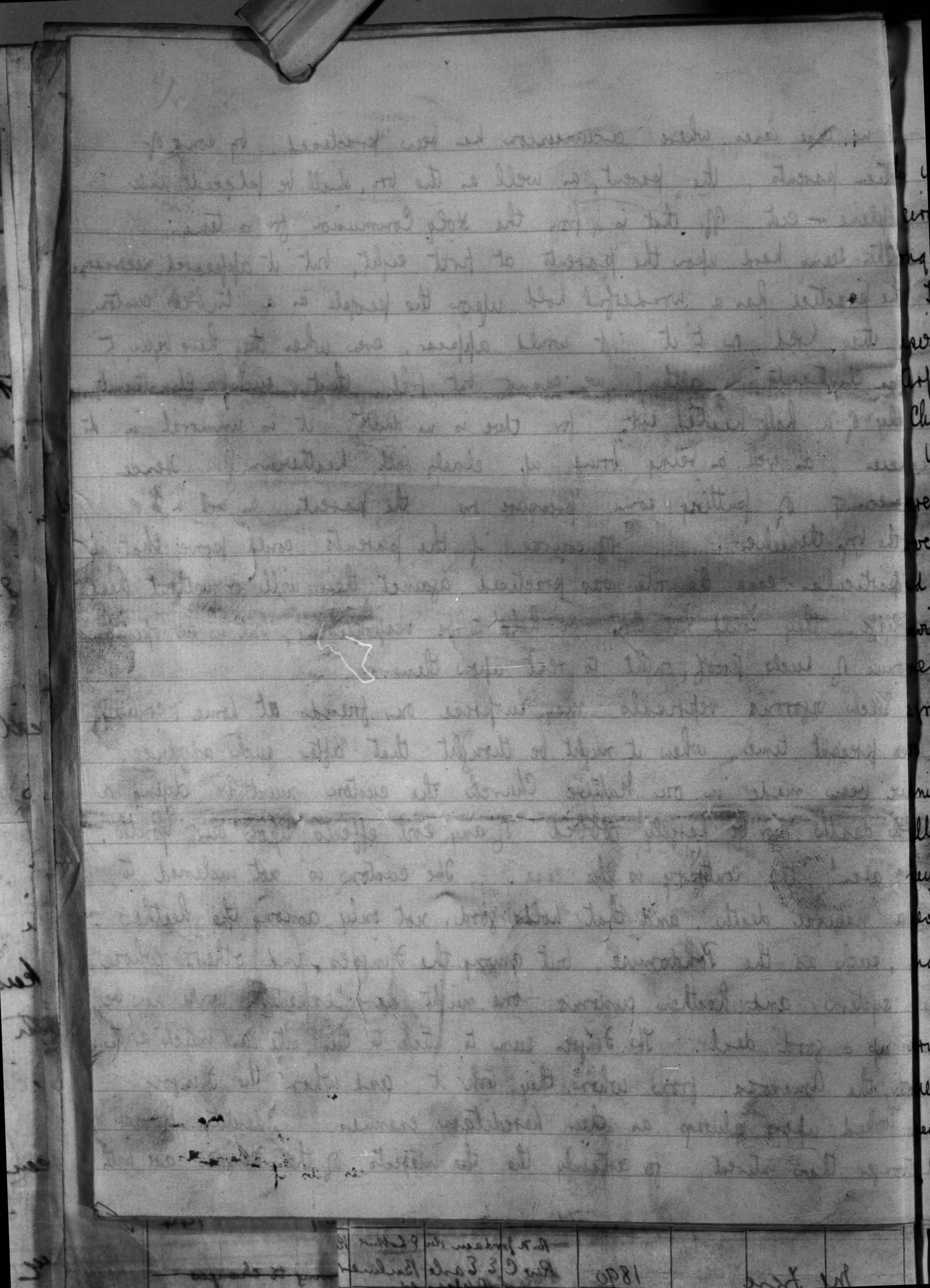
One more point as to the training, and habits immemorial, they bring
to church debates. They naturally turn their arguments into the form of
ons. Thus, instead of saying of the statements of some one, that
bear discrepancies on the face of them, or that they are false, they
commonly say "How is it that on the one hand they say this, and yet
other hand we heard them say that? How do these statements agree?"
is very characteristic of their methods. Of course this is common in

debates, but among our people these questions take the place of
ation a good deal; and they leave little place for frothy
ic, which I think is largely absent from their meetings.
The subject brought before them on this occasion was, first, the old
n of the rite of circumcision. We have many times discussed
usually as to its compatibility with Christianity, and diverse indeed
been the opinions expressed. But still it comes to the front
The point discussed now was a definite one. We who were responsible
introduction of the subject felt that even supposing the heathen
es are eliminated (and this supposes a good deal, for the rite is
tually heathen), there can be no doubt that the time spent in isolation
g the initiation, must be lowering to the moral and spiritual tone
e young men; especially we feel that this is the case with such
ave been brought up in Christian families, who have been educated,
are perhaps communicants. For we felt, too, that there is a clearly
d line dividing our Christian lads into two classes. On the one
, there are those who come of Christian parents, who are for the
part suppose — they belong, that is, to tribes which have largely
their tribal cohesion, for they are all very loyal subjects of the
; and, on the other hand, those whose fathers, or both parents
athers, especially such as come of our tribe who cling still to the
of their ancestors. To the son of these last the forbidding of the
is a serious trial, and quite as much of a trial to their fathers, who
very naturally to see their son endowed with all the privileges in their
which the initiation to manhood give them. Accordingly, wishing
al sanity with the latter class, we proposed, as a check to the custom

Slide 51 - Ayles

it in those cases where circumcision has been practised by some of
tian parents, the parent, as well as the boy, shall be placed under
cipline – cut off, that is, from the Holy Communion for a time.
This seems hard upon the parents at first sight, but it appeared necessary,
the practice has a wonderful hold upon the people as a tribal custom.
they hold on to it, it would appear, even when they have begun to
ess Christianity; although we cannot but feel that such a Christianity
ly of a half-hearted sort. for there is no doubt it is immoral in its
ects, as well as being bound up closely with heathenism. Hence
necessity of putting some pressure on the parents as well as
the boys themselves. Of course, if the parents could prove that in
particular case the rite was practised against their will or without their
ledge, they could not then be held to be responsible, but in our opinion
onus of such proof, ought to rest upon them.

Such reforms reprisals may surprise our friends at home, coming
the present time, when it might be thought that after such advances
ve been made in our Native Church the customs must be dying a
al death, or be largely robbed of any evil effects upon our youths.
; alas! the contrary is the case. The custom is not inclined to
a natural death; and that holds good, not only among the heathen
, such as the Pondomise, but among the Fingoes, and others whose
systems and heathen customs one might have expected would now be
up a good deal. The Fingoes seem to stick to this rite as much as the
s, the Amaxosa, from whom they took it, and whom the Fingoes
looked upon always as their hereditary enemies. Identity of race
tronger than interest, for certainly the the interests of the Fingoes are with



we have always been their benefactors. And it is this tenacity
which these advancing people cling to these old customs, and to this
circumcision especially, that led some of our European clergy to advise a
drastic remedy.

The debate brought out many different opinions. Our old friend Mr.
Mavoga would have none of it. The thing was bad, and must be
defeated root and branch. He would have no treaty with this old enemy
Christianity. I ought to have said, that the line taken by the clergy
the northern end of the diocese, especially at S. Cuthberts and Mount
ve. Of allowing the rite under certain restrictions and under careful
veillance, had always raised Mr Mavogas distrust and indignation;
d he hailed this new proposal as a return to the right path, over the
ong of which he had mourned. I think the feeling of the natives
erally, if not entirely, agreed with our own - that the rite is
rading and unfit in its tendencies, and essentially heathen. One or
pleaded for it as a national custom; without it the young men were not
mitted to the rights and privileges of manhood; they were liable to be
lled boys - "Boy, come here"; "Boy, turn my horse", however old
ey might be. All this of course we knew; and of course the answer is
ever wanting that Christianity is worth far more than that such minor
atters should weigh with it in the balance.

The discussion, free and unfettered as far as might be, was, I say,
ry interesting and very instructive both to us and to the natives. I think
estions were asked, which were answered, some from the chair, some from
eakers called upon especially, and every now and then we felt how an idea
the one race failed to be grasped by the other, - it seemed at times as if

two spheres of thought moved outside of one another and could not
. Thus, we can hardly understand how strongly a custom, an
ribal custom holds the native mind, almost as gravitation holds
ter. This rite of circumcision, the custom of paying for a wife,
belief in witchcraft, seem to them as part of their life, and to be above
uiry or question. Their thoughts move in broad paths, and seem
nted with bold, crude colouring; they often fail to follow us when
hunt down a thought, along paths hardly visible, or distinguish the
icate shades of civilized reasoning. I am speaking of course of
raw native. Education supplies all this refinement after a time.
t it is hard to make them understand that sin can exist in thought
well as in word or deed; and the idea of a tendency, a sinful tendency
these customs, was difficult for many to grasp, and indeed it was not
y to express in words in their language, flexible as it is in many respects.
But while the native laymen were inclined to blunder about on the confines
the question, and to restrict their efforts to the general question of circumcision,
native clergy, as a body, had quite grasped the question at issue, and
were very strong in their pleadings for mild measures. They
d that we should use persuasion, that Missions should be held
ng the various congregations of native Christians, setting forth the folly
uselessness of the rite, as well as its sinful and degrading
ency; but they deprecated any coercive measures such as cutting off
m communion. On division, this view of the matter carried the
y by a narrow majority, in the shape of an amendment formulated by
Rev. Dobu Raba and duly seconded.

The next subject was quite as interesting — Kikuyu polygamy

1281

be admitted to the catechumenate? It has long been decided
as we cannot baptise them, though the wives are constantly being
mitted, after each case has been duly reported to the Bishop, and
he has approved. What are the men to do? How are they to be
ated? Of course it is an easy solution of the difficulty, to say
a man, if he desires baptism, must send all his wives away.
nd ~~to say~~ be married to one of them in Christian wedlock; but in
ractice it is not so easy a thing to carry out, nor, indeed, is it
esirable in many cases. It can never be a light matter to
eddle with family ties - and ties exist in these polygamist families
real, if not so strong as they do in our own; and it is asked
s it well to urge a man who is coming into new relations with God, as
believer in Christ, summarily to break the obligations he has formed
time past with his wives? He has brought them from their fathers'
illages, they have borne him children, and are his wives, each with her
wn house and land and the cattle allotted to her for her sustenance. He
annot be baptised. But can you say "Send them away to their fathers' village?
gain:- What of the children? They belong by Kafir custom to the clan
f the husband. Are they to be motherless? And above all, what of the
omen? Whether Christian or heathen, a woman who is no longer living
ith her husband has no honourable position that she can fill, but is
ittle better, if at all better, in public opinion, than a harlot. Hence
we shrink a good deal from advising a hasty separation. Let the
man wait for God to show him the way to separate, and accept the
Christian rule of monogamy, and then in due time be baptised. The
elder wives will probably each have a village of her own if the husband

*. I have always understood that the late Rev Smythies admitted some
the catechumenate.

wealthy man. as is usually the custom. She has ceased to bear
ren, and she lives with her sons apart. And so circumstances
guide the man how to act until he finds himself able to come
the Church. But in the meantime is there to be no bond
ing him to us? Are we to tell him. "You are outside altogether.
have" neither part nor lot in the matter" until you are separated from
r wives? It seems to many that a middle way may be found.
ile we have an order of the catechumenate. may not such come to the
echold. if they may not step over? May not the hand of the mother
stretched out to hold them fast. even if they may not be clasped to
r bosom as her own children*.

Some of our native friends were slow in comprehending the drift of
proposal, and were startled at the radical change which they
ught was being suggested; and only after careful explanation did
y understand that we were not proposing to admit polygamists into
Church.

Here, too, the debate was very instructive. Perhaps the thing that
ucks us most was the entire absence of pity on the part of the natives
the position of the women. They acknowledged that they were degraded
the separation, and were held in cheap estimation by public opinion as
married women, living away from their husbands. But it seemed that they
accepted the position that it was right for a man to put away his wives.
nd that if it is right, there is an end of the matter; let it be done. This
o doubt is a healthy estimate of the question, but it does not seem
quite to cover it from our point of view. They seemed to be unable to
take into consideration any obligation which they had come under in

Sept 53

175

96

pect before conversion. And I have no doubt that those who
ed from us, looked upon the proposal as a weak concession to
nd human nature.

Then as to the reception of such men as catechumens; this the native
gy could not accept. They said How can a man living in the heathen
of polygamy be capable of being blessed by a Bishop or a Priest?
ngst combating their arguments by the instance of Jacob, I believe they
right. And the conclusion arrived at has been that such men,
ho have not yet had their way made clear to put away their wives, and i
er to marry as a Christian with one, may be admitted into the order
hearers, and have a definite place assigned to them in the Church,
d a special dismissal during the Eucharistic service. I think
were all struck by the rightness of the instinct of our native brethren
hich led them to a conclusion identical with that of some of the
ishops of the province.

After this we had an account given us of the rise of the "Ethiopian
urch", a modern sect lately started by certain Wesleyan native ministers.
sisted by their brethren from the Methodist Episcopal Church in America.

1284

9275 Umtata 19·2·98

Very Prebendary Tucker,

I am deeply obliged for your permission to me to draw in instalments. We are just going to begin again now & settle for the next year the question of overcrowding in Dormitories. I am so sorry to leave my work just when your generous grant gives hopes of real & rapid development; but after all, one must be content to plant for another to reap. Still I regret intensely the Bp's decision to expend to any extent the two works which so far have gone hand in hand. Had I got the £100 p.a. I asked for, I believe I could have prevented it, but the Bp. has now the additional argument of cheapness by running the College with a Parish, instead of giving me a Chaplain Assistant.

Yrs very faithfully in our Lord
W.A. Goodwin.

1898.

1284

I certify that the Dormitory & Head Master's House under construction since April last are now completed & that no legal liability, mortgage or debt upon the site or building exists & that the site & building have been duly secured as Church property for ever.

W. A. Goodwin M.A.
Warden
Comm. of S. Johns Kaff.
& Diocesan Lec

Bardsley
Bishop of Johns

CA
Bi
Natal
1908
Port S. Johns
30. 6. 98
1291
To the Rev the Secretary
S. P. G.
1291
A
My dear Sir,
As I leave the Diocese to await my Steamer for Natal where I take up the Theo. College work at S. Albans Maritzburg. I beg to thank you & the great Society you represent for your generosity to my old work. I have sent a Photo of the College as it appeared on the last day of term merely awaiting the windows from this Port. I wish to advise you of the fact that I have made a second

draft on the Marriott Request making a total of £496-0-0 of the noble grant of £1500 made.

I trust it is not too inconvenient to you to be drawn on in this way, but your grant being practically on the £ for £ principle, it is very difficult for us to make up more than half even tho' S.P.C.K. helps us to the extent of 2/6 in the £1.

The fact is we had to build for the increasing congregations, & had we not got your grant would have had to borrow on mortgage or close a large & necessary work.

It had however become too burdensome with its growth & I was glad to be appointed to something more purely Spiritual in its calls

1293

Mr. Parker desires me to say that Mr. Matriotte Bequest forms for withdrawal & for drafts are nearly exhausted & he would be glad of some more.

I do not know yet the needs of St Albans College, only there the house has fallen into very bad repair & that the £60 voted by the Metal D.F. Board will be insufficient for its repair. I have no doubt I shall know better on the slightest provocation. Above all, I want to put up a College Chapel & make the Theo. training a reality. It will be my object — possibly an ambitious one — to buy & provide a Theo Coll

Ch 14 Oct 31627

Flagstaff.
Pondoland East.
Nov. 16-98.

1299

Dear Mrs Tucker

Thank you very much for your long & courteous reply to my letter which I tried to compare what I knew of SPG & Ch.S methods of bidding farewell to their missionaries.

I thought afterward that you wd. think the letter hotheaded & perhaps impertinent but hasty it was not as I had been trying to write to you for some months - I rejoice to see

Flagstaff 1295
Pondoland East
South Africa
Aug. 31-98.

22045

Dear Mrs Tucker -

I have just risen from the study of last months Church Missionary Intelligencer & more than ever feel a desire to write to you re S.P.G. as a subject that always presents itself to my mind every time I read the C.M.S. organ -

The subject is the way they deal with their outgoing missionaries - the welcome they accord to Comm. - the instructions given them - the prayers prayed over them - the spiritual 'send off' they get - I can well imagine that a Ch.S missionary had never forgot his final interview with the authorities before leaving home for his work - it wd. be an incubus to him during the many disappointments, failures, disillusions etc of his miss. life -

How such is NOT the case with regard to an S.P.G. 'send off' - I speak from experience & I suppose that my own case was a typical one,

I remember so well what a shock to me was my final interview with the SPG Comm. some 18 months ago. I have often tried to forget it — it was such a farcical as the medical examination that preceded it, though perhaps there was no need for strictness on that score to the healthiness of the climate to wh. I was going — I had expected so much — I had expected solemnity, I had expected instruction, I had at least expected prayer — I found nothing — absolutely nothing — one or two of the few present were not even quite sure whether I was going to India or Africa — I repeat, I have often tried to forget that interview —

Was not the slackness wh. characterised it, & I suppose others of a like nature, be

responsible for very much that follows
in the lives of missionaries — Don't think,
please, all this a gross impertinence. It
is not meant to be that — but I wd.
sure very much to know that other
intending missionaries shall not be
allowed to go forth ~~[illegible]~~ hampered
as I have been — I have often
meant to write but have never been
able before to screw up the necessary
courage to do so.
Now I write now because it is my solemn
conviction that were those many details
of departure managed in a more spiritual
way at headquarters many of the Society's
living agents wd. have much cause to
thank God for its influence on their after,
often so lonely, missionary lives.

Yours very truly
Philip D. Hoyte
Brixton Ch., London

P.S.O

I may add that it is not my idea that our priests shd be patted on the back for doing their obvious duty to the. They feel themselves specially called by God - the patting on the back was theirs & I trust that it has not been overdone. There is Nothing else, in a parish priest in a Continental parish such as this where he is entirely left to himself & thrown on his own resources so much to - know feel it to be a tremendous power to him if he had a more distinct realisation of his SPG Communion -

Ch 14 Dec 31627

Hayeliff.
Pondoland East.
Nov. 16. 98.

1299

Dear Mrs Tucker

Thank you very much for your long & courteous reply to my letter which I tried to compare what I knew of SPG & Ch's methods of bidding farewell to their missionaries.

I thought afterward that you wd. think the letter hotheaded & perhaps impertinent but hasty it was not as I had been trying to write to you for some months - I rejoice to see from the printed paper you enclosed that all were not treated as I was - I know that I should have welcomed a celebration or even an office very much on that occasion, & 2 of my fellow priests in this diocese to whom I mentioned the subject said exactly the same thing - I most sincerely hope that I was not guilty of calling anyone 'unspiritual', all that my letter pleaded for was a solemn act of prayerful dismissal or encouragement when

rather out for an unknown land where one is so often called upon to live such an absolutely lonely life, never seeing a brother priest from Month end to Month end —

With many apologies for intruding myself upon your Kindness, & with many hopes that you may feel that I wrote what I did write out of a full heart & not in any spirit of carping

Yours very truly
Philip D. Hardy —

Unsuitable for insertion
S.R. & C.O.P.

1303

St Marks
3rd January 1898

424

My dear Mr Tucker

Please will you insert this short letter of mine, in your next Mission field.?

Last Month Mission field, my reading of a zulu Student who did so well in his Preliminary Examination, at St Augustine College Canterbury. I was very sorry to read of his returning back to his own Country. I would have rejoced, if he was kept longer at the College at Canterbury, so to persuade his Studying and turn with his Academy degree, which the Indian hold in India, and as well the American who are also highly educated in America.

Is it only we African who have dull heads.? there is one who had already showed a good progress in his learning, even in the three old languages. I wish he had stayed longer in England. I was so glad to hear in Rome, that there is a young Zulu man who receive his Education at Rome for the Ministry, And hope will receive an high education. May the time come also for Africa, that our young men be Educated, as those young men, of the two Continent I have mentioned above

P. K. Masiza

Society for the Propagation of the Gospel in Foreign Parts,

19 DELAHAY STREET, WESTMINSTER.

APPLICATION SCHEDULE.

(APPOINTMENT OF MISSIONARIES.)

Diocese of S Johns Kaffraria

(The following form has been drawn up to facilitate the appointment of Missionaries on the Society's List, in accordance with Regulation 4.)

Regulation 4.—When a Missionary, not having been sent by the Society from this country [England], is proposed to be placed on the Society's list, the following particulars are to be sent to the Society:—(1) Name of the Missionary, and when and by whom Ordained. (2) Age. (3) Where educated. (4) Where, and in what work engaged during the last three years. (5) Married or Single.—Number of children. (6) References to Clergymen and others in this country to whom he may be known. (7) Proof of his competency to teach in any vernacular language required in his Mission. (8) Name of the Mission for which he is proposed. (9) Any other particulars which may assist the Society to form a correct judgment on the case.

ame of the Missionary, and when and by whom Ordained.	(*Name in full*) William Allerton Goodwin Ordained DEACON in the year 1886 by „ PRIEST in the year 1887 by } Bishop of Lincoln
ge	34
Where educated	Selwyn College Cambridge (+ a Brighton Private School)
Where, and in what work engaged during the last three years	Warden of S Johns native training Institution & Theological College Umtata
arried or Single. umber of ildren	Married 2 children

[OVER.

(6.) References to Clergymen and others in this country to whom he may be known

Rev Canon Bamford
S. Stephens
Lewisham
Hon + Rev A T Lyttelton
Eccles.

(7.) Proof of his competency to teach in any vernacular language required in his Mission

5 years
Latin brought out Old Testament-
Question + Answer in Kafir-(aided)
Now engaged on Notes on Mk & Gospels (1

(8.) Name of the Mission for which he is proposed

S Johns College

(Name in full) William Allister Bourne

(9.) Any other particulars which may assist the Society to form a correct judgment on the case.

Ordained Deacon in the year 1887 by Bishop of
Priest in the year 1887 by "

34

Selwyn College Cambridge
(+ Browning Prize Poem)

Signature of the Bishop, or of the person acting for the Bishop

Married
2 children

Date 10 March 1888.

[OVER.

SC

Society for the Propagation of the Gospel in Foreign Parts,

19 DELAHAY STREET, WESTMINSTER.

1307

APPLICATION SCHEDULE.

(APPOINTMENT OF MISSIONARIES.)

Diocese of S Johns Kaffraria

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Name of the Missionary	Rev J Makonsa (deacon)
Age	37 (about)
Where educated	S Johns Theological College
Where, and in what work engaged during the last three years	missionary work at S Mark's
Married or Single. Number of children	Married.

[OVER.

(6.) References to Clergymen and others in this country to whom he may be known	
(7.) Proof of his competency to teach in any vernacular language required in his Mission	Native
(8.) Name of the Mission for which he is proposed	Hokkaido, in S. Marks Parish
(9.) Any other particulars, &c.	Age (about) 37 Where educated St Johns Theological College
Signature of the Bishop, or of the person acting for the Bishop	Bishop of Hokkaido
Date 26 March 1898.	Married.

SC

Society for the Propagation of the Gospel in Foreign Parts,

19 DELAHAY STREET, WESTMINSTER.

APPLICATION SCHEDULE.

(APPOINTMENT OF MISSIONARIES.)

Diocese of S Johns Kaffraria

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Regulation 4.—When a Missionary, not having been sent by the Society from this country [England], is proposed to be placed on the Society's list, the following particulars are to be sent to the Society:—(1) Name of the Missionary. (2) Age. (3) Where educated. (4) Where, and in what work engaged during the last three years. (5) Married or Single.—Number of children. (6) References to Clergymen and others in this country to whom he may be known. (7) Proof of his competency to teach in any vernacular language required in his Mission. (8) Name of the Mission for which he is proposed. (9) Any other particulars which may assist the Society to form a correct judgment on the case.

Name of the Missionary	Rev Henry Ndeleni (deacon)	
Age	32 (about)	
Where educated	S Johns Theological College Sutherland. Natal	
(4.) Where, and in what work engaged during the last three years	All Saints S Barnabas Woodstock	
(5.) Married or Single. Number of children	Single. 3 children	Date 1898

[OVER.

(6.) References to Clergymen and others in this country to whom he may be known	
(7.) Proof of his competency to teach in any vernacular language required in his Mission	native
(8.) Name of the Mission for which he is proposed	All Saints
(9.) Any other particulars, &c.	32 (about)
	Johns Theological College
Signature of the Bishop, or of the person acting for the Bishop	All Saints Bourke Bishop of St John
Date 26 March 1898	Single

SC

Society for the Propagation of the Gospel in Foreign Parts,

19 DELAHAY STREET, WESTMINSTER.

1311

APPLICATION SCHEDULE.

(APPOINTMENT OF MISSIONARIES.)

Diocese of S Johns Kaffraria.

(*The following form has been drawn up to facilitate the appointment of Missionaries on the Society's List, in accordance with Regulation* 4.)

Regulation 4.—When a Missionary, not having been sent by the Society from this country [England], is proposed to be placed on the Society's list, the following particulars are to be sent to the Society:—(1) Name of the Missionary. (2) Age. (3) Where educated. (4) Where, and in what work engaged during the last three years. (5) Married or Single.—Number of children. (6) References to Clergymen and others in this country to whom he may be known. (7) Proof of his competency to teach in any vernacular language required in his Mission. (8) Name of the Mission for which he is proposed. (9) Any other particulars which may assist the Society to form a correct judgment on the case.

(1.) Name of the Missionary	[illegible]	
(2.) Age	36	
(3.) Where educated	S Johns Theological College S Cuthberts. Natal	
(4.) Where, and in what work engaged during the last three years	S Cuthberts S Barnabas. Weepers Pondoland	Signature of the Bishop, or of the person acting for the Bishop [illegible] Date 26 March 1878
(5.) Married or Single. Number of children	Married. 3 children	

[OVER.

(6.) References to Clergymen and others in this country to whom he may be known	
(7.) Proof of his competency to teach in any vernacular language required in his Mission	
(8.) Name of the Mission for which he is proposed	S Barnabas' West Indies
(9.) Any other particulars, &c.	He will probably succeed to S Bernabas as his health is bad and the church is cons S Lucia for both therefore Has a first class
Signature of the Bishop, or of the person acting for the Bishop	Braithwaite Bishop
Date 26 March 1898.	

1313

Society for the Propagation of the Gospel in Foreign Parts,

19 DELAHAY STREET, WESTMINSTER.

APPLICATION SCHEDULE.

(APPOINTMENT OF MISSIONARIES.)

Diocese of S. Johns Kaffraria

(The following form has been drawn up to facilitate the appointment of Missionaries on the Society's List, in accordance with Regulation 4.)

Regulation 4.—When a Missionary, not having been sent by the Society from this country [England], is proposed to be placed on the Society's list, the following particulars are to be sent to the Society:—(1) Name of the Missionary, and when and by whom Ordained. (2) Age. (3) Where educated. (4) Where, and in what work engaged during the last three years. (5) Married or Single.—Number of children. (6) References to Clergymen and others in this country to whom he may be known. (7) Proof of his competency to teach in any vernacular language required in his Mission. (8) Name of the Mission for which he is proposed. (9) Any other particulars which may assist the Society to form a correct judgment on the case.

Name of the Missionary, and when and by whom Ordained.	(*Name in full*) Thomas George Sutter Pressdee Ordained DEACON in the year 1892 by the Bishop of Edinburgh „ PRIEST in the year 1893 by the Bishop of Edinburgh
Age	29
Where educated	Truro College, Cornwall 1883–1886 King's College, Aberdeen University 1886–1890 (Grad. M.A. in 1890) Coates Hall, Edinburgh – (the Theol. College of the Scottish Episcopal Church 1890–1892.
Where, and in what work engaged during the last three years	Curate of All Saints Edinburgh, with the exception of a leave of absence granted by my Rector, & the All Saints Vestry for a period of 9 months during which I paid a visit to the Diocese of S. Johns Kaffraria and worked under Bishop Key from October 1895 to end of April 1896 – the first at Umtata at S. Johns College and after Feb. 1 on the mission of S. Barnabas, Nthlaza, Wk. Pondoland (of wh. I am now priest-in-charge) under Rev. F.W. Sutton then priest-in-charge of same mission.
Married or Single. Number of children	Married None

Date 10 Feb 1898

[OVER.

(6.) References to Clergymen and others in this country to whom he may be known	Bishop of Edinburgh — Rev. Wilfrid Richmond (formerly Warden of Trinity College Glenalmond) address Canon Rev. J. F. Skrine Trinity College Glenalmond. Perthshire Bishop of Brechin Dean of Edinburgh Rev. " " Brechin Rev. R. J. S. Mitchell-Innes - Sub-dean of Edinr. Cathedral Rev. Canon Chadwick All Saints Church Edinburgh, Rev. Chancellor Keating - The Cathedral Edinburgh R. T. Norrie Esqre. 11 Abbey Terrace Edinburgh R. W. J. Murray Esqre. Bank of Scotland House Charingside Edinburgh C. J. Guthrie Esqre. 8 Royal Circus Edinburgh.
(7.) Proof of his competency to teach in any vernacular language required in his Mission	I have only been on this mission since Jan 6th — i.e. a little over a month: but from my previous knowledge of Kaffir acquired during my visit to this diocese & from what I have since learnt — I can celebrate in Kaffir & take classes & even which I do regularly.
(8.) Name of the Mission ~~for which he is proposed~~	S. Barnabas' Mission Mthatazo (Umtata) Pondoland —
(9.) Any other particulars which may assist the Society to form a correct judgment on the case.	
Signature of the Bishop, or of the person acting for the Bishop	Brauby Kaf. Bishop of Ma.
Date	February 8th 1898.

SC 1315

Society for the Propagation of the Gospel in Foreign Parts.

19 DELAHAY STREET, WESTMINSTER.

11835

APPLICATION SCHEDULE.

(APPOINTMENT OF MISSIONARIES.)

Diocese of S Johns Kaffraria

(The following form has been drawn up to facilitate the appointment of Missionaries on the Society's List, in accordance with Regulation 4.)

Regulation 4.—When a Missionary, not having been sent by the Society from this country [England], is proposed to be placed on the Society's list, the following particulars are to be sent to the Society:—(1) Name of the Missionary, and when and by whom Ordained. (2) Age. (3) Where educated. (4) Where, and in what work engaged during the last three years. (5) Married or Single.—Number of children. (6) References to Clergymen and others in this country to whom he may be known. (7) Proof of his competency to teach in any vernacular language required in his Mission. (8) Name of the Mission for which he is proposed. (9) Any other particulars which may assist the Society to form a correct judgment on the case.

Name of the Missionary, and when and by whom Ordained.	(*Name in full*) Philip Henry Case Ordained DEACON in the year 1879 by } „ PRIEST in the year 1880 by } Bishop of Lincoln
Age	Forty One
Where educated	Emmanuel, Cambridge.
Where, and in what work engaged during the last three years	in this Diocese since July/96 previously to that in charge of Cradock in Grahamstown Diocese, rector of Fort Beddie. dio. Grahamstown
Married or Single. Number of children	Married 4 children

[OVER.

(6.) References to Clergymen and others in this country to whom he may be known

The Rev. T. J. Williams R.D. Waddesdon, Bucks.
The Rev. C.B. Lowe, Lydd Rectory Wisbech.

(7.) Proof of his competency to teach in any vernacular language required in his Mission

I was in charge of S. Augustines, Madeira about 1890. for two years - have had 6 years experience in Taking Native Services

(8.) Name of the Mission for which he is proposed

Madeira

(9.) Any other particulars which may assist the Society to form a correct judgment on the case.

Philip Henry Dare

Ordained DEACON in the year 1879 by

" PRIEST in the year 1880 by

Age

Where educated Queens' Cambridge.

Married or Single. Number of children

Married
4 children

Signature of the Bishop, or of the person acting for the Bishop

Date 10 March 1898

20415

1317

Umtata S Africa
July 29/98

Rev Prebendary Tucker
Secretary S.P.G

~~Rev & dear Sir~~

~~I shall be glad if~~ you will kindly ~~favour me with a supply of~~ Bill Forms for the Marriott Request. I mean the ones on which to draw for ~~Schools~~. The Bishop wishes to draw upon you for the grant ~~made~~ for schools in Pondoland

I am
Yours faithfully
C E Parker
Diocesan Accountant

Telegraphic Address: "COUPON."

= = Memorandum. = =

In your reply refer to Wh 221

FROM ....

Thos. Cook & Son,

TOURIST AND EXCURSION MANAGERS,

Shipping Agents & Foreign Bankers,

LICHFIELD ST.,

WOLVERHAMPTON.

To Secretary. J.P.G. 1315

10181

189

2 Hunter St.
Wolverhampton.
March 24th "/95

Dear Sir,

Would you mind sending Cook & Son an assurance that my husband, Rev. W. J. Stead, is employed in missionary work in South Africa.

I am going out to him, and want to claim the usual discount allowed for missionaries wives. And must have a letter from J. P. G. before it is allowed. We sail April 2nd so would feel obliged if you could comply as soon as possible

Yours truly
E M. Stead.

C&W 6894 1321

Cala. 1321
Tembuland.
S. Africa.

Jan 22. (1898)

Dear Sir.

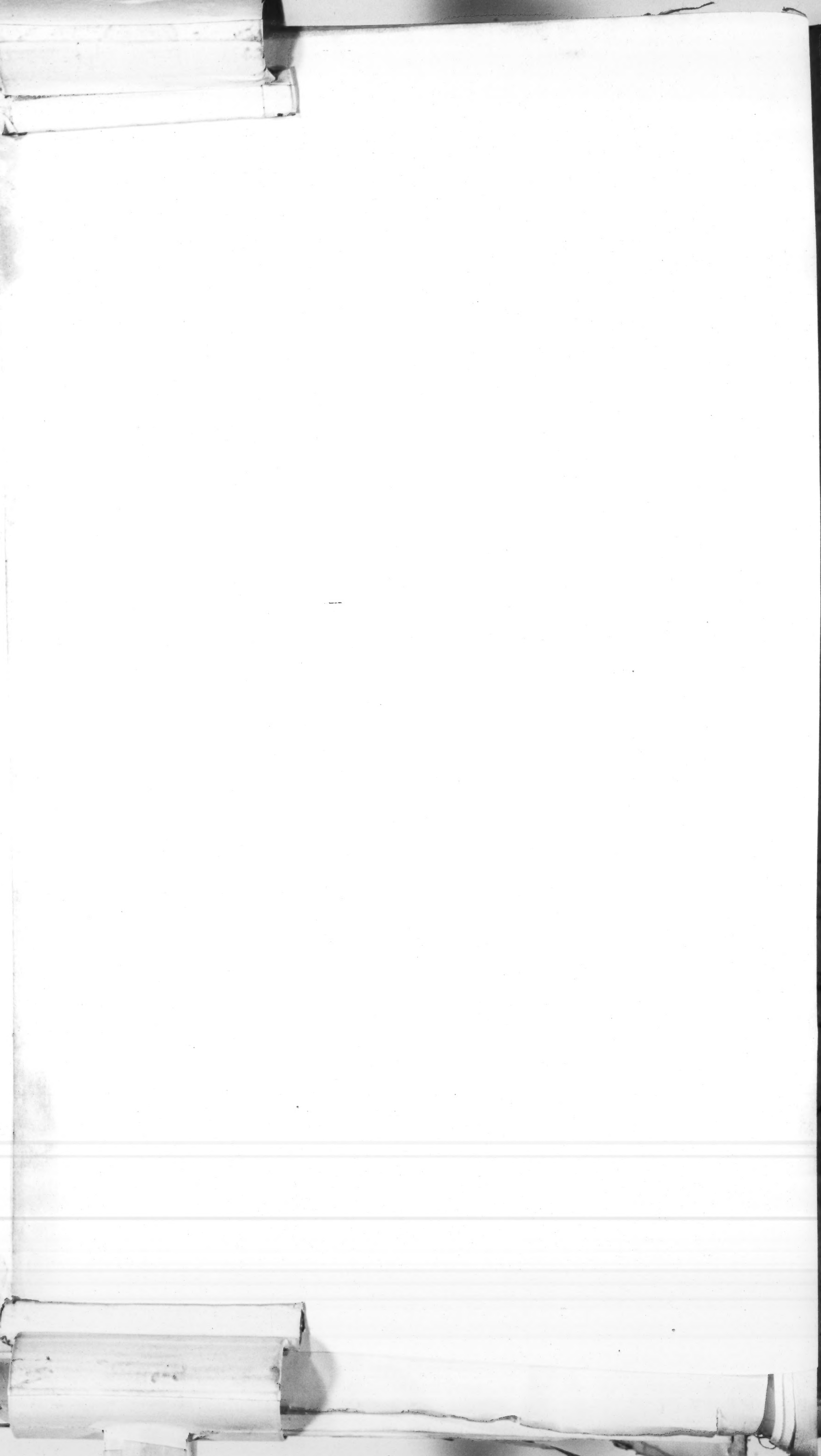
The Diocesan Secretary of this Diocese (S. Johns Kaffraria) has handed to me an S.P.G form to be filled up with the object of my name being placed on the S.P.G list as a Priest known to the Society. I have filled up the form & returned it to Canon Goodwin, but I should like to mention what you seem to be unaware of. viz. that my name is already on your list, I interviewed your Board at the end of 1893 just before I came out to S. Saviours Cathedral Maritzburg Natal. I was home for a few

months in 1896 and came to
this Diocese Jan. 1897. Whilst
at home I took temporary work
at S. Johns Red Lion Sq: W.C.
I thought it might be well to mention
these facts by way of explanation.

Yours very truly.

Price W. E. Williams.

Priest in Charge of Cala
Diocese of St. Johns
Kaffraria.



Attention is particularly requested to the instructions on page 4 as to filling up this form.]

1325

Pt

DIOCESE OF S Johns Kaffraria

No. _____

24 March 1898

DEAR SIRS,

I beg leave to inform you that I have drawn upon you the undermentioned Bills at 30 days' sight for £ 1007-10-0 on account of the Society's Grant for the Diocese of S Johns. Kaffraria for the quarter ending 31 March 1898 which amount has been appropriated to the Missionaries named in the annexed statement.

I am, dear Sirs,

Your faithful Servant,

To the Treasurers of

The Society for the Propagation of the Gospel in Foreign Parts,

19 *Delahay Street, Westminster, London, S.W.*

No. of Bill	DATE	PAYEE	AMOUNT £	s.	d.
2354	24 March/98	Standard Bank of South Africa Ltd Umtata	845	.	.
— 5	"	do London	62	10	.
— 6	"		907	10	-
		Single sum Grants (2)			
2356	24 March/98	Standard Bank of S Africa Ltd Umtata	100	.	.
		£	1007	10	.

Diocese of S Johns Kaffraria

NAME OF MISSIONARY	STATION	Period of Service for which payment is made		Amount of Payment	
		From	To	£	s.
[In filling up this form, the names should be inserted only of such Missionaries as are entitled to draw on the Society's Grant, being appointed in accordance with the Society's Regulations Nos. 2 and 3 (see page 4).]		1898			
Rev J Xabas	Tembuland	Jan 1	Mar 31	50	.
Rev Canon Goodwin	S Johns College	"	"	62	10
Ven Arch Lakes	S Marks	"	"	105	.
Rev Canon Waters	All Saints	"	"	95	
" Canon Callaway	S Cuthberts	"	"	43	15
" S J Wallis	S Albans	"	"	50	
" C R Barker	Mt Frere	"	"	75	
Ven Arch Chamberlain	Clydesdale	"	"	75	
Rev P D Hornby	S Andrews Bonddad	"	"	70	
" S Preshe	S Barnabas W	"	"	100	
" T W Green	Matatiele	"	"	56	
" A J Mitchell	Butterworth	"	"	50	
" A Cross	Idutywa	"	"	31	
" R H Case	Macleas	"	"	31	
" P W E Williams	Cala	"	"	12	10
" E Y Dixon	Mt Ayliff	"	"	12	10
" F J Adkin	Kokstad	"	"	50	
" N A Tudor	S James Umtata	"	"	25	
Bishop Key				12	10
				£ 1007	10

Diocese of _____

1327

NAME OF MISSIONARY	STATION	Period of Service for which payment is made		Amount of Payment		
		From	To	£	s.	d.

EXTRACTS FROM S. P. G. REGULATIONS.

I. *Missionaries—their Selection and Appointment.*

2. No Missionary can be placed on the Society's List without an express resolution of the Society sanctioning his appointment and specifying the terms on which he is engaged. * * * *

3. In the case of a Missionary *not sent from this country* [England] the Society requires a recommendation (unless under exceptional circumstances) from the Bishop of the Diocese in which the Missionary has resided for a year immediately preceding. But a Missionary may be provisionally appointed and paid from an unexpended Grant by a Colonial Bishop and Committee (see 49) pending a reference made immediately to the Society.

4. When a Missionary, not having been sent by the Society from this country (England), is proposed to be placed on the Society's List, the following particulars are to be sent to the Society:—(1) Name of the Missionary, and when and by whom ordained. (2) Age. (3) Where educated. (4) Where, and in what work, engaged during the last three years. (5) Married or single.—Number of children. (6) References to Clergymen and others in this country to whom he may be known. (7) Proof of his competency to teach in any vernacular language required in his Mission. (8) Name of the Mission for which he is proposed. (9) Any other particulars which may assist the Society to form a correct judgment on the case.

XI. *Accounts, Bills, and Drafts.*

55. A separate account is to be kept of all Grants from the Society, and they are not to be mixed in a general account with other funds of the Diocese.

56. The amount required for the payment of the salaries of the Missionaries is to be drawn at the end of each quarter by the Treasurer or Secretary, under the direction of the Committee.

58. Bills* are to be drawn payable thirty days after sight, and (*a*) where the Grant is not dispensed through a Local Committee, they must be drawn by the recipient himself, and must state his station, and the period of service for which he is remunerated. (*b*) Where the Grant is dispensed through a Local Committee, the amount of several salaries may be included in one Bill, and the above particulars respecting each salary must be stated in the Letter of Advice* preceding or accompanying the Bill.

59. No Bill may be drawn or negotiated for a Missionary's salary before such salary has become due, except in the case of the first quarter's salary of a Missionary sent by the Society from England, which may be drawn in advance on or after the day of the Missionary's arrival at his Mission.

60. A balance-sheet must be sent at the end of each year, showing the amount of Bills drawn on the Society, and the actual expenditure on account of the Society's Grant and the balance (if any) remaining in hand; and receipts from the Missionaries and others must be sent as vouchers for the expenditure.

* Forms may be had on application.

MEMORANDUM.

I. The Treasurers of the Society for the Propagation of the Gospel in Foreign Parts desire to call the special attention of all persons authorised to draw Bills upon them, on account of Grants made by the Society, to the imperative necessity which exists for all Bills to be preceded or accompanied by the Letter of Advice, as required by Regulation 58, in the form prepared and supplied by the Society. A Letter of Advice following a Bill is of no use for the most important purposes for which it is required.

II. In the case of Bills from India or other places which have communication with England by several routes, it is essential that the Advice should always be posted so as to go by the quickest route, and thus under any circumstances reach the Treasurers by the same mail which brings the Bills from the Merchants; as otherwise the Bills run the risk of not being promptly accepted for want of it. When the drawer of a Bill has once parted with it, he ought to act as if it was certain that it will reach London by the quickest possible route.

III. In any case of Forgery or other tampering with Bills, the Letter of Advice forms the only safeguard to the Treasurers against accepting Bills not properly drawn or authorised; and the credit of the Society and of its correspondents abroad is damaged if suspicion attaches to any Bills from neglect of those precautions, which the drawers only can supply through the medium of a Letter of Advice, properly filled up at the same time as the Bills are drawn and despatched by the quickest route to the Treasurers, at the Society's Office in London.

Spottiswoode & Co. Printers, New-street Square, London.

Attention is particularly requested to the instructions on page 4 as to filling up this form.]

1329

DIOCESE OF S Johns Kaffraria
S Johns College

No. 1

28 June 1898

DEAR SIRS,

I beg leave to inform you that ~~I have~~ the Bishop has drawn upon you the undermentioned Bills at 30 days' sight for £ 132 - 10 - 0 on account of the ~~Society's Grant for the Diocese of~~ Marriott Bequest Grant to S Johns College for ~~the~~ ~~ending~~ ~~189~~ ~~which amount has been appropriated to the Missionaries named in the annexed statement.~~

I am, dear Sirs,

Your faithful Servant,

W A Goodwin

To the Treasurers of

The Society for the Propagation

of the Gospel in Foreign Parts,

19 *Delahay Street, Westminster, London, S.W.*

No. of Bill	DATE	PAYEE	AMOUNT £	s.	d.
	June 27	Standard Bank of S Africa Ltd	132	10	

Diocese of _____

NAME OF MISSIONARY	STATION	Period of Service for which payment is made		Amount of Payment	
		From	To	£	s.

[In filling up this form, the names should be inserted only of such Missionaries as are entitled to draw on the Society's Grant, being appointed in accordance with the Society's Regulations Nos. 2 and 3 (see page 4).]

Attention is particularly requested to the instructions on page 4 as to filling up this form.]

(331)

10400

DIOCESE OF S Johns Kaffraria

No. _____

25 June 1898

DEAR SIRS,

I beg leave to inform you that I have drawn upon you the undermentioned Bills at 30 days' sight for £ 1007-10-0 on account of the Society's Grant for the Diocese of S Johns. Kaffraria for the quarter ending 30 June 1898 which amount has been appropriated to the Missionaries named in the annexed statement.

I am, dear Sirs,

Your faithful Servant,

C R Parker

Diocesan Accountant

To the Treasurers of
The Society for the Propagation
of the Gospel in Foreign Parts,
19 *Delahay Street, Westminster, London, S.W.*

No. of Bill	DATE	PAYEE	AMOUNT £	s.	d.
2357	June 14	Standard Bank of South Africa London Branch	62	10	.
8	18	Do Umtata	845	.	
			907	10	
		Single Sum Grants			
9	" 18	Standard Bank of South Africa Umtata	100	.	.
		£	1007	10	.
2360	June 25	Womens Mission assoc.			
		Standard Bank of South Africa Umtata	12	10	.

Diocese of S Johns Kaffraria

NAME OF MISSIONARY	STATION	Period of Service for which payment is made		Amount of Payment	
		From	To	£	s.
[In filling up this form, the names should be inserted only of such Missionaries as are entitled to draw on the Society's Grant, being appointed in accordance with the Society's Regulations Nos. 2 and 3 (see page 4).]		1898 ~~April 1~~	~~June 30~~		
Rev J Xaba	Tembuland	1	30	50	
" Canon Goodwin	S Johns College	1	30	62	10
Ven Arch Coakes	S Marks	1	30	105	
Rev Canon Waters	All Saints	1	30	95	
" Canon Callaway	S Cuthberts	1	30	43	15
" S J Wallis	S Albans	"	"	50	
" C E B Bulwer	Mt Frere	"	"	75	
Ven Arch Chamberlain	Clydesdale	"	"	75	
Rev P D Hornby	East Pondoland	"	"	70	
" S Pressly	West Pondoland	"	"	100	
" T W Green	Matatiele	"	"	56	5
" S J Mitchell	Butterworth	"	"	50	.
" A Cross	Idutywa	"	"	31	5
" P H Case	Maclear	"	"	31	5
" P M E Williams	Cala	"	"	12	10
" E G Dixon	Mt Ayliff	"	"	12	10
" F J Adkin	Kokstad	"	"	50	.
" A A Tudor	Umtata	"	"	25	.
Bishop Key				12	10
				£1004	10
~~Miss Blackmore~~	~~All Saints~~	"	"	12	

Diocese of _____

1333

NAME OF MISSIONARY	STATION	Period of Service for which payment is made		Amount of Payment		
		From	To	£	s.	d.

EXTRACTS FROM S. P. G. REGULATIONS.

I. *Missionaries—their Selection and Appointment.*

2. No Missionary can be placed on the Society's List without an express resolution of the Society sanctioning his appointment and specifying the terms on which he is engaged. * * * *

3. In the case of a Missionary *not sent from this country* [England] the Society requires a recommendation (unless under exceptional circumstances) from the Bishop of the Diocese in which the Missionary has resided for a year immediately preceding. But a Missionary may be provisionally appointed and paid from an unexpended Grant by a Colonial Bishop and Committee (see 49) pending a reference made immediately to the Society.

4. When a Missionary, not having been sent by the Society from this country (England), is proposed to be placed on the Society's List, the following particulars are to be sent to the Society:—(1) Name of the Missionary, and when and by whom ordained. (2) Age. (3) Where educated. (4) Where, and in what work, engaged during the last three years. (5) Married or single.—Number of children. (6) References to Clergymen and others in this country to whom he may be known. (7) Proof of his competency to teach in any vernacular language required in his Mission. (8) Name of the Mission for which he is proposed. (9) Any other particulars which may assist the Society to form a correct judgment on the case.

XI. *Accounts, Bills, and Drafts.*

55. A separate account is to be kept of all Grants from the Society, and they are not to be mixed in a general account with other funds of the Diocese.

56. The amount required for the payment of the salaries of the Missionaries is to be drawn at the end of each quarter by the Treasurer or Secretary, under the direction of the Committee.

58. Bills* are to be drawn payable thirty days after sight, and (*a*) where the Grant is not dispensed through a Local Committee, they must be drawn by the recipient himself, and must state his station, and the period of service for which he is remunerated. (*b*) Where the Grant is dispensed through a Local Committee, the amount of several salaries may be included in one Bill, and the above particulars respecting each salary must be stated in the Letter of Advice* preceding or accompanying the Bill.

59. No Bill may be drawn or negotiated for a Missionary's salary before such salary has become due, except in the case of the first quarter's salary of a Missionary sent by the Society from England, which may be drawn on or after the day of the Missionary's arrival at his Mission.

60. A balance-sheet must be sent at the end of each year, showing the amount of Bills drawn on the Society, and the actual expenditure on account of the Society's Grant and the balance (if any) remaining in hand; and receipts from the Missionaries and others must be sent as vouchers for the expenditure.

* Forms may be had on application.

MEMORANDUM.

I. The Treasurers of the Society for the Propagation of the Gospel in Foreign Parts desire to call the special attention of all persons authorised to draw Bills upon them, on account of Grants made by the Society, to the imperative necessity which exists for all Bills to be preceded or accompanied by the Letter of Advice, as required by Regulation 58, in the form prepared and supplied by the Society. A Letter of Advice following a Bill is of no use for the most important purposes for which it is required.

II. In the case of Bills from India or other places which have communication with England by several routes, it is essential that the Advice should always be posted so as to go by the quickest route, and thus under any circumstances reach the Treasurers by the same mail which brings the Bills from the Merchants; as otherwise the Bills run the risk of not being promptly accepted for want of it. When the drawer of a Bill has once parted with it, he ought to act as if it was certain that it will reach London by the quickest possible route.

III. In any case of Forgery or other tampering with Bills, the Letter of Advice forms the only safeguard to the Treasurers against accepting Bills not properly drawn or authorised; and the credit of the Society and of its correspondents abroad is damaged if suspicion attaches to any Bills from neglect of those precautions, which the drawers only can supply through the medium of a Letter of Advice, properly filled up at the same time as the Bills are drawn and despatched by the quickest route to the Treasurers, at the Society's Office in London.

Spottiswoode & Co. Printers, New-street Square, London.

Attention is particularly requested to the instructions on page 4 as to filling up this form.]

23496

1335

DIOCESE OF S Johns Kaffraria

No.

24 Sep 1898

DEAR SIRS,

I beg leave to inform you that I have drawn upon you the undermentioned Bills at 30 days' sight for £ 1020—0—0 on account of the Society's Grant for the Diocese of S Johns Kaffraria for the quarter ending 30 June 1898 which amount has been appropriated to the Missionaries named in the annexed statement.

I am, dear Sirs,

Your faithful Servant,

C. E. Darker

Diocesan Accountant

To the Treasurers of

The Society for the Propagation

of the Gospel in Foreign Parts,

19 *Delahay Street, Westminster, London, S.W.*

No. of Bill	DATE	PAYEE	AMOUNT £	s.	d.
879	June 24	Standard Bank of S Africa Ltd Umtata	907	10	.
881	" 24	Do Do	100	.	.
			1007	10	.
880	" 24	Do Do (Womens Mission Association)	12	10	.
		£	1020	.	.

Diocese of S Johns Kaffraria

NAME OF MISSIONARY	STATION	Period of Service for which payment is made		Amount of Payment	
		From	To	£	s.
[In filling up this form, the names should be inserted only of such Missionaries as are entitled to draw on the Society's Grant, being appointed in accordance with the Society's Regulations Nos. 2 and 3 (see page 4).]		1898			
Rev J. Xaba	Tembeland	July 1	Sep 30	50	.
" C.E.E. Bulwer	S Johns College	"	"	62	10
Ven Arch Coakes	S Marks	"	"	105	.
Rev Canon Waters	All Saints	"	"	95	.
" " Callaway	S Cuthberts	"	"	43	15
" J J Wallis	S Albans	"	"	50	.
" L.O. Warner	Mt Fletcher	"	"	75	.
Ven Arch Chamberlain	Clydesdale	"	"	75	.
Rev E.D. Hornby	Pondoland East	"	"	70	.
Rev S. Pressler	" West	"	"	100	.
" T.W. Green	Matatiele	"	"	56	.
" S.J. Mitchell	Butterworth	"	"	50	.
" A. Cross	Idutywa	"	"	31	5
" P.A. Case	Macleas	"	"	31	5
" P.W.E. Williams	Cala	"	"	12	10
" E.G. Dixon	Mt Ayliff	"	"	12	10
" F.J. Aitken	Kokstad	"	"	50	.
" A.A. Tudor	Umtata	"	"	25	.
Bishop Key	Diocesan	"	"	12	10
				1007	10
	Womens Mission Association				
Miss Blackmore	All Saints	July	Sep 30	12	10

2 Relief

Diocese of _____

1337

NAME OF MISSIONARY	STATION	Period of Service for which payment is made		Amount of Payment		
		From	To	£	s.	d.

EXTRACTS FROM S. P. G. REGULATIONS.

I. *Missionaries—their Selection and Appointment.*

2. No Missionary can be placed on the Society's List without an express resolution of the Society sanctioning his appointment and specifying the terms on which he is engaged. * * * *

3. In the case of a Missionary *not sent from this country* [England] the Society requires a recommendation (unless under exceptional circumstances) from the Bishop of the Diocese in which the Missionary has resided for a year immediately preceding. But a Missionary may be provisionally appointed and paid from an unexpended Grant by a Colonial Bishop and Committee (see 49) pending a reference made immediately to the Society.

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58. Bills* are to be drawn payable thirty days after sight, and (*a*) where the Grant is not dispensed through a Local Committee, they must be drawn by the recipient himself, and must state his station, and the period of service for which he is remunerated. (*b*) Where the Grant is dispensed through a Local Committee, the amount of several salaries may be included in one Bill, and the above particulars respecting each salary must be stated in the Letter of Advice* preceding or accompanying the Bill.

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60. A balance-sheet must be sent at the end of each year, showing the amount of Bills drawn on the Society, and the actual expenditure on account of the Society's Grant and the balance (if any) remaining in hand; and receipts from the Missionaries and others must be sent as vouchers for the expenditure.

* Forms may be had on application.

MEMORANDUM.

I. The Treasurers of the Society for the Propagation of the Gospel in Foreign Parts desire to call the special attention of all persons authorised to draw Bills upon them, on account of Grants made by the Society, to the imperative necessity which exists for all Bills to be preceded or accompanied by the Letter of Advice, as required by Regulation 58, in the form prepared and supplied by the Society. A Letter of Advice following a Bill is of no use for the most important purposes for which it is required.

II. In the case of Bills from India or other places which have communication with England by several routes, it is essential that the Advice should always be posted so as to go by the quickest route, and thus under any circumstances reach the Treasurers by the same mail which brings the Bills from the Merchants; as otherwise the Bills run the risk of not being promptly accepted for want of it. When the drawer of a Bill has once parted with it, he ought to act as if it was certain that it will reach London by the quickest possible route.

III. In any case of Forgery or other tampering with Bills, the Letter of Advice forms the only safeguard to the Treasurers against accepting Bills not properly drawn or authorised; and the credit of the Society and of its correspondents abroad is damaged if suspicion attaches to any Bills from neglect of those precautions, which the drawers only can supply through the medium of a Letter of Advice, properly filled up at the same time as the Bills are drawn and despatched by the quickest route to the Treasurers, at the Society's Office in London.

Spottiswoode & Co. Printers, New-street Square, London.

Attention is particularly requested to the instructions on page 4 as to filling up this form.]

1339

DIOCESE OF S Johns Kaffraria 1541

No. _____

17 Dec 1898

DEAR SIRS,

I beg leave to inform you that I have drawn upon you the undermentioned Bills at 30 days' sight for £ 1020 — on account of the Society's Grant for the Diocese of S Johns. Kaffraria for the quarter ending 31 Dec 1898 which amount has been appropriated to the Missionaries named in the annexed statement.

I am, dear Sirs,

Your faithful Servant,

C.B. Parker

Diocesan Accountant

To the Treasurers of

The Society for the Propagation

of the Gospel in Foreign Parts,

19 *Delahay Street, Westminster, London, S.W.*

No. of Bill	DATE	PAYEE	AMOUNT £	s.	d.
2364	Dec 17	Standard Bank of South Africa Ltd Umtata	907	10	.
2365		Do Do	100	.	.
			1007	10	.
2366		Do Do (Special Grant. Womens Mission Assoc^{n})	12	10	
			£ 1020	.	

Diocese of S Johns. Kaffraria

NAME OF MISSIONARY	STATION	Period of Service for which payment is made		Amount of Payment	
		From	To	£	s.
[In filling up this form, the names should be inserted only of such Missionaries as are entitled to draw on the Society's Grant, being appointed in accordance with the Society's Regulations Nos. 2 and 3 (see page 4).]					
Rev J Xaba	Tembuland	July 1	Sep 30	50	.
" C.E. Earle Poulter †	S Johns College	"	"	62	10
Ven Arch Coakes	S Marks	"	"	105	.
Rev. Canon Waters	All Saints	"	"	95	.
" Canon Callaway	S. Cuthberts	"	"	43	15
" S.J. Wallis	S. Albans	"	"	50	.
L.E. Warner	Mt Fere	"	"	75	.
Ven. Arch. Chamberlain	Clydesdale	"	"	75	.
Rev. F.D. Hornby	Eastern Pondoland	"	"	70	.
Rev. S. Preshe	Western "	"	"	100	.
" T.W. Green	Matatiele	"	"	56	5
" W.J. Mitchell	Butterworth	"	"	50	.
" A. Cross	Idutywa	"	"	31	5
P.A. Case	Macleas	"	"	31	5
P.W.E. Williams	Cala	"	"	12	10
E.Y. Dixon	Mt Ayliff	"	"	12	10
F.J. Aitken	Kokstad	"	"	50	.
A.A. Tudor	Umtata	"	"	25	.
Bishop Key	Diocesan	"	"	12	10
				£ 1004	10

Womens Mission Association

Miss Blackmore	All Saints	July 1	Sep 30	12	10

† On March 27. 1869 I sanctioned Mr Parker a Schedule for Mr Bulwer & another for Mr Bowden included in Bp's Application

CJK

Diocese of _____

NAME OF MISSIONARY	STATION	Period of Service for which payment is made		Amount of Payment		
		From	To	£	s.	d.

EXTRACTS FROM S. P. G. REGULATIONS.

I. *Missionaries—their Selection and Appointment.*

2. No Missionary can be placed on the Society's List without an express sanctioning his appointment and specifying the terms on which he is to be employed.

3. In the case of a Missionary not sent from this country [illegible] recommendation (unless under exceptional circumstances) from the Bishop under whom he has resided for a year immediately preceding his application, and paid from an unexpended Grant by a Colonial Church Society, a reference made immediately to the Society.

4. When a Missionary, not having been sent by the Society, is proposed to be placed on the Society's List, the following particulars are required: (1) Name of the Missionary, and when and by whom ordained. (2) Where, and by whom, he has been employed during the last three years. (3) Number of children. (4) Testimonials to Clergyman and Others. (5) Testimonials to character. (6) Testimonials to Clergyman and Others. (7) Proof of his proficiency in [illegible] in any vernacular language of the Mission for which he is proposed. (8) Any other information which may be necessary to form a correct judgment on the case.

[illegible] *Accounts, Audit, and Payments.*

[illegible] A general account is to be kept of all Grants [illegible] by a general account with each Bishop of the Diocese [illegible] the payment of [illegible]

[illegible]

[illegible] through a Local Committee [illegible] Parochial [illegible] this Fund.

59. No Bill [illegible] become due, except [illegible] Bishop [illegible] Standard, unless [illegible] be given in advance on or [illegible] expenditure.

1343

To THE TREASURERS *of the*

Society for the Propagation of the Gospel in Foreign Parts. 1848

DEAR SIRS,

In accordance with the Secretary's advice, No. 3385, I have drawn upon you a Bill for £ 20 „ 2 „ 6 and herewith append a statement of the manner in which I propose to spend the proceeds.

I am,

DEAR SIRS,

Your faithful servant,

W A Pantin
Warden of S. Johns Coll

6

I have placed the whole amount to the credit of the Building Fund, as it is most in need. It is exceedingly difficult to raise the £1100 necessary to meet the munificent gift of the Society from Miss Marriott Bequest + the grant from S.P.C.K. I have sent a photo of the nearly completed building which I trust may meet the eyes of our kind unknown friends, whose kindness I hereby desire to express my sincere gratitude for.

W A Pantin

reach London by the quickest possible route.

III. In any case of Forgery or other tampering with Bills, the Letter of Advice forms the only safeguard to the Treasurer against accepting Bills not properly drawn or authorised; and the credit of the Society and of its correspondents abroad is damaged if suspicion attaches to any Bills from neglect of those precautions, which the drawers only can supply through the medium of a Letter of Advice, properly filled up at the same time as the Bills are drawn and despatched by the quickest route to the Treasurer, at the Society's Office in London.

Spottiswoode & Co. Printers, New-street Square, London.

DEAR SIR,

I am,

Your faithful servant,

TO THE TREASURER of the

Society for the Promulgation of the Gospel in Foreign Parts.

DEAR SIR,

In accordance with the Secretary's advice, No. [illegible] I have drawn upon you a Bill for £ [illegible] and herewith append a statement of the manner in which I propose to spend the proceeds.

Duplicate

S. P. G.—"MARRIOTT BEQUEST." (A. 2 a/c.)

NOTE.—This form is to be used when advising drawings on account of a **HOSPITAL, COLLEGE, or other place of Education only.**

1345

DIOCESE OF S Johns

Kaffraria

July 1898

DEAR SIRS,

I beg leave to inform you that I have drawn upon you the undermentioned Bill at 30 days after sight for £ 132 - 10 - 0 being part of the Society's Grant from the "Marriott Bequest" towards*

S Johns College

in the Diocese of S Johns Kaffraria; and I hereby certify that the conditions of the said Grant (as set forth on the back of this form) have been duly complied with.

I am, dear Sirs,

Your faithful servant,

Bransby Key
Bishop of S Johns

To the Treasurers of
The Society for the Propagation
of the Gospel in Foreign Parts,
19 *Delahay Street, Westminster, London, S.W.*

51 6 8 7

* State clearly the Hospital, College, or other place of Education.

No. of Bill	DATE	PAYEE	AMOUNT £	s.	d.
	July 1898	Canon W.d. Goodwin	132	10	.

"THE MARRIOTT BEQUEST."

Particular attention must be given to the following conditions attaching to the grants:—

GRANTS FOR BUILDING OR ENLARGING CHURCHES, SCHOOLS, COLLEGES. OR HOSPITALS.

I.—No grant for any Church or portion of a Church, or for any other building, will be paid until the Bishop or the Diocesan Secretary shall certify that, by the payment of the said grant, the Church or portion thereof, or the other buildings for which the grant may have been made, will be completed, and that no legal liability, mortgage, or debt, upon the site or building exists, and that the site and building have been duly secured as Church property for ever. Unless these conditions are fulfilled before January 31, 1900, *the grants will in every case be written off and be regarded as lapsed.*

No grant will be available for any Church the exclusive use of which is limited to either white or coloured people.

In the internal arrangement of Churches to which grants are made sufficient kneeling accommodation must be provided.

Also in the case of a grant for a new Church it is most desirable that the Chancel should be included in that part of the Church which is built first.

GRANTS FOR ENDOWMENTS OF COLLEGES, SCHOOLS, OR HOSPITALS.

II.—Where Endowment Grants are made the capital will in all cases remain in the Society's hands, and will revert to the Society, and be available for similar objects, in case the Hospital, College, or School thus benefited ceases to exist. These grants will commence with the year 1898, *and the first quarterly payment will be due on April* 1.

Special Bill Forms and Letters of Advice are supplied, and must in every case be used.

III.—By the Testator's Will no portion of any of the grants thus made may be applied to the purchase of land, "whether for the purpose of providing sites for buildings or otherwise."

Umtata
S. Africa.
October 8. 1898.

25254

My dear Sir,

I enclose the Duplicate advice form, as requested, for the second part of the Marriott grant (for St. Mary's College for Rhodesian Caucasians & Indians) and a form out of order.

Also for £117 for the grant made for Pondoland; this has been suspended as follows;

£33. on the school chapel of St. David at Emboteyi Mouth: building walled and roofed and thatched. The same has been completed and furnished.

5 BILL | DATE | PAYEE | AMOUNT

2) £24 has been spent on S Stephens
near Zalu,
school chapel, which has been badly built-
it has now been put in thorough repair, and
furnished. It is made of pods & covered with
3) £18 completed the school chapel at Sduke
near Tabankulu.

4. £22 has been spent on Saunders sch
chapel, the old one left by Bishop Callaw
in 1876. It has now been thoroughly repa
and furnished: (a part of this has been
spent on the house, Mr Hornby says)

5 £20 is asked for a new school c
at Tonti; of wood with thatched roof
38ft by 18ft; this is now wanted as the
In all these cases the work is completed

and the buildings will be by payment of
the Grant, be placed out of debt -

1349

I remain
My dear Sir
Yours very faithfully
Branshaw Key
Bkyth Rec

P.S. all these details are from a letter from
Rev Ph - Hornby in whose parish these
buildings are - Easter Padstead -

"THE MARRIOTT BEQUEST."

Particular attention must be given to the following conditions attaching to the grants:—

GRANTS FOR BUILDING OR ENLARGING CHURCHES, SCHOOLS, COLLEGES. OR HOSPITALS.

I.—No grant for any Church or portion of a Church, or for any other building, will be paid until the Bishop or the Diocesan Secretary shall certify that, by the payment of the said grant, the Church or portion thereof, or the other buildings for which the grant may have been made, will be completed, and that no legal liability, mortgage, or debt, upon the site or building exists, and that the site and building have been duly secured as Church property for ever. Unless these conditions are fulfilled before January 31, 1900, the grants will in every case be written off and be regarded as lapsed.

No grant will be available for any Church the exclusive use of which is limited to either white or coloured people.

In the internal arrangement of Churches to which grants are made sufficient kneeling accommodation must be provided.

Also in the case of a grant for a new Church it is most desirable that the Chancel should be included in that part of the Church which is built first.

GRANTS FOR ENDOWMENTS OF COLLEGES, SCHOOLS, OR HOSPITALS.

II.—Where Endowment Grants are made the capital will in all cases remain in the Society's hands, and will revert to the Society, and be available for similar objects, in case the Hospital, College, or School thus benefited ceases to exist. These grants will commence with the year 1898, *and the first quarterly payment will be due on April* 1.

Special Bill Forms and Letters of Advice are supplied, and must in every case be used.

III.—By the Testator's Will no portion of any of the grants thus made may be applied to the purchase of land, "whether for the purpose of providing sites for buildings or otherwise."

Umtata
S. Africa.
October 8. 1898.

25254

1347

My dear Sir,

I enclose the Duplicate advice form, as requested, for the second part of the Marriott grant for Keble College for Rhodes Cawood & Godwin. Send a form out of order.

Also for £117 for the grant made for Pondoland; this has been suspended as follows;

£33. on the school chapel of S. David at Emboty mouth. Built of wattle and daub and thatched. This sum has not been remitted.

2/ £24 has been spent on S Stephens
School chapel near Zalu, which has been badly built
it has now been put in thorough repair, and
furnished. It is made of pods & covered with
3/ £18 completed the school chapel at Lolu
near Tabankulu.
4. £32 has been spent on Saunders Memorial
chapel, the old one left by Bishop Callaway
in 1876. This has now been thoroughly repaired
and furnished: (a part of this has been
spent on the house, Mr Hornby says)
5 £20 is asked to pay for a new school at
at Tonti; of wood with thatched roof.
30ft by 18ft; this is now wanted as funds
In all these cases the work is completed

and the buildings will be by payment of the Grant, be placed out of debt -

I remain
My dear Sir
Yours very faithfully
Branshaw Key
Bkyt 7 Jan

1349

P.S. all these details are from a letter from Rev Ph - Hornby in whose parish these buildings are - Easter Padstand -

S. P. G.—"MARRIOTT BEQUEST." (A. 2 a/c.)

NOTE.—This form is to be used when advising drawings on account of a **HOSPITAL, COLLEGE, or other place of Education only.**

135

DIOCESE OF S Johns

Kaffraria

1st Oct 1898

DEAR SIRS,

I beg leave to inform you that I have drawn upon you the undermentioned Bill at 30 days after sight for £ 117-0-0 being part of the Society's Grant from the "Marriott Bequest" towards*

native village schools in Pondoland

in the Diocese of S Johns Kaffraria; and I hereby certify that the conditions of the said Grant (as set forth on the back of this form) have been duly complied with.

I am, dear Sirs,

Your faithful servant,

Bramley Key
Bishop of S Johns

To the Treasurers of
The Society for the Propagation
of the Gospel in Foreign Parts,
19 *Delahay Street, Westminster, London, S.W.*

5195

* State clearly the Hospital, College, or other place of Education.

No. of Bill	DATE	PAYEE	AMOUNT £	s.	d.
	Oct 1/98	Rev. P.D. Hornby	117	.	.